

1992-1993 SEASON

CHRISTOPHER HOGWOOD, ARTISTIC DIRECTOR



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December 18 at 8:00 p.m. and December 20 at 3:00 p.m. A celebration of Christmas, featuring music for orchestra and chorus by Corelli, Monteverdi, Durante, and Charpentier.

Sponsored by Tucker Anthony

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January 15 at 8:00 p.m. Music of the English Renaissance, with vocal and orchestral works by Simpson, Byrd, and Dowland.

Three Centuries of Love in Music

February 12 at 8:00 p.m. A celebration of St. Valentine's Day, with works by Monteverdi, Haydn, and Brahms' Liebeslieder Waltzes.

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CHRISTOPHER HOGWOOD, ARTISTIC DIRECTOR



The Handel & Haydn Society Christopher Hogwood, Artistic Director

ONE HUNDRED SEVENTY-EIGHTH SEASON, 1992-1993

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The Handel & Haydn Society Christopher Hogwood, Artistic Director One Hundred Seventy-Eighth Season, 1992-93

Friday, December 18 at 8:00 p.m. Sunday, December 20 at 3:00 p.m. Jordan Hall at New England Conservatory, Boston

John Finney, Conductor

Gloria a 7 voci (Selva morale, 1640/41)

11'30"

Claudio Monteverdi (1567-1643)

Jean Danton, Rachel Hersey, sopranos Pamela Dellal, alto Martin Kelly, James Ruff, tenors Richard Morrison, Jonathan Barnhart, basses

Concerto grosso Op. 6, No. 8

12'30"

Arcangelo Corelli (1653-1713)

Fatto per la notte di Natale

Daniel Stepner, Julie Leven, violins
Jan Pfeiffer, violoncello

Magnificat in B-flat major

111

Francesco Durante (1684-1755)

Roberta Anderson, soprano Susan Byers, alto Martin Kelly, tenor Richard Morrison, bass

Intermission 20'

Messe de minuit pour Noël

30'

Marc-Antoine Charpentier (ca. 1637-1704)

Kyrie Gloria Credo Sanctus Agnus Dei

Roberta Anderson, Gail Abbey, sopranos Christopher Marrion, James Ruff, tenors Mark McSweeney, bass James David Christie, organ

These performances of "A Baroque Noel" are sponsored by

Tucker Anthony

This concert is being recorded by WGBH 89.7 FM.

JOHN FINNEY, H&H ASSOCIATE CONDUCTOR



John Finney has been H&H Chorusmaster since 1990, and was named Associate Conductor in 1992. Mr. Finney holds degrees in organ performance from the Oberlin College Conservatory of Music and The Boston Conservatory. He has studied at the North

German Organ Academy with Harald Vogel, and at the Academy for Italian Organ Music with Luigi F. Tagliavini. His teachers have included David S. Boe and James David Christie (organ), and Lisa Goode Crawford (harpsichord).

John Finney has performed solo recitals throughout the United States and in Europe, and has appeared as organist and harpsichordist with the Boston Symphony Orchestra, the Orchestra of St. Luke's, the Bach Ensemble, Ensemble Abendmusik, and the Smithsonian Chamber Players. In addition to directing the H&H Chamber Series, he plays regularly in the H&H period orchestra. He presently serves as Director of Music for the Wellesley Hills Congregational Church and as Director of the Heritage Chorale in Framingham, and is also Chorusmaster for the Boston Early Music Festival Chorus. Mr. Finney has recorded for Denon, Decca, and Nonesuch.

THE HANDEL & HAYDN SOCIETY

The Handel & Haydn Society is a premier chorus and period orchestra under the artistic direction of internationally-renowned conductor Christopher Hogwood. H&H is a leader in "Historically Informed Performance," performing works on the instruments and with the performing forces available to composers at the time, to reveal music as it was meant to be heard.

Founded in 1815, H&H is the oldest continuously performing arts organization in the United States. From its beginning, H&H has been at the musical forefront, and in the nineteenth century performed several American premieres of Baroque and Classical works. H&H gave the first performance in America of Handel's *Messiah* in 1818, and has been performing the work annually since 1854. Other American premieres included Handel's *Samson* (1845), *Solomon* (1855), *Israel in Egypt* (1859), *Jeptha* (1867), and *Joshua* (1876), and of Bach's *B Minor Mass* (1887).

In recent years, H&H has achieved national and international acclaim through recordings, national broadcasts, and sold-out performances at New York's Lincoln Center and other national venues. H&H has three CDs on the London/L'Oiseau-Lyre label; its recording of Mozart's orchestration of Handel's Acis and Galatea was released in June 1992, and a fourth recording, of Handel's entire Concerti Grossi, Op. 6, was completed in the spring of 1992. H&H also

offers an innovative educational program for over 6,000 students in more than 40 schools throughout Massachusetts. H&H's Chamber Series, meant to showcase the H&H chorus, has received growing acclaim in recent seasons, and this year finds a new home in Jordan Hall at New England Conservatory.

The H&H Chorus

The Handel & Haydn Society has a long and significant choral tradition. The face of the H&H chorus, however, has changed dramatically over its 178-year history. In the nineteenth century, the Society's large, amateur chorus had a prominent role in Boston's musical life, and was responsible for giving American premieres of several important choral works. It also reflected popular fascination with largesize performing forces; in 1857, the Society performed Messiah with the largest chorus in its history—700 singers. A century later, as H&H was observing its 150th anniversary in the mid-1960s, the Society moved to a fully professional chorus. The H&H chorus is now made up of just over thirty young, professional singers, and has been called "one of the glories of Boston's musical life" by the Boston Globe. The chorus is featured on H&H's latest recording, of Mozart's orchestration of Handel's Acis and Galatea, and in a recording on Denon of Mozart's C Minor Mass with the Boston Early Musical Festival, led by John Finney.

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Soprano Gail Abbey Roberta Anderson Jean Danton Rachel Hersey **Alto** Susan Byers Pamela Dellal Mary Ann Valaitis

Tenor Martin Kelly Christopher Marrion James Ruff

Bass Jonathan Barnhart Mark McSweeney Richard Morrison

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The Handel & Haydn Society is supported in part by the Massachusetts Cultural Council, a state agency, and by a generous grant from the National Endowment for the Arts. The NEA's support enables us to present not only several concert series, but also our educational outreach program in over forty Greater Boston area public schools and free public concerts that bring H&H's music to the widest possible audience.



Christmas has always been a season filled with music. During the Baroque era, Italian and Italian-trained composers celebrated the joys of the season with works of all kinds, whether with traditional liturgical texts or purely instrumental works.

One of the most characteristic elements of Italian instrumental music connected with Christmas was the "pastoral symphony," most familiar to us in the "Pifa" of Handel's *Messiah* (which was, of course, written in

England but grew out of Handel's years in Italy early in the eighteenth century). The shepherds of the Christmas story were represented in Italian music by native shepherds from the Abruzzi mountains, east of Rome. Even today, just before Christmas, these shepherds come into Rome to play their characteristic instrumentsbagpipes—in Piazza Navona, where the great square is decorated with brightly lit booths filled with decorations and candies and other treats for the holiday. With the colors, lights, lively conversations, and the sound of bagpipes, the visitor to Rome can feel transported back in time to the

late seventeenth century, and imagine Arcangelo Corelli (1653-1713) finding his inspiration for the last movement of his "Christmas Concerto."

Corelli, the most famous Italian composer of his day, left only a modest body of work, so determined was he not to allow the publication of any piece that was not absolutely polished. He spent his last years preparing a set of twelve concerti grossi for print, which finally appeared after his death as Opus 6.

The eighth concerto of Opus 6 bore the composer's own note, "Fatto per la notte di natale" ("Made for the night of Christmas"), suggesting that this concerto was performed as part of the music at a Christmas service in a Roman church. Corelli's concerto is, for the most part, in G minor (it was

typical of Baroque works with multiple movements to place each movement in the same key). Only the final movement turns—unexpectedly and magically—to the major. The movements are not long, and they are often comprised of more than one tempo. What connects the work to Christmas is the closing movement's lulling, gentle Largo in 12/8 time with the melody unfolding in the solo strings at first over sustained drones in the large orchestra; this

comes like a gentle sunrise after a dark passage, offering the shepherds' lullaby.

The Gloria text is most often heard as the second principal section of the Mass, but it is also suitable for any festive occasion. The Gloria a 7 (that is for seven voice parts, with string parts or optional trombones to double voice parts) by Claudio Monteverdi (1567-1643) is a gloriously festive work that would surely seem suitable for Christmas, though in fact it was composed for a quite different purpose: to celebrate the end of the Plague in Venice in 1631. The seven-voice Gloria is one of the few surviving examples of Monteverdi's full-scale church music from Venice, though he must have written much more that has not

survived, since he was in charge of the music at St. Mark's for some thirty years. The brilliant concerted style, alternating sharply dotted rhythms and lavish vocal roulades with shapely melodies over a firmly-centered bass line generates the mood of brilliant festivity which is then magically altered by change of texture and harmony at the words "and on earth peace."

Francesco Durante (1684-1755) is both the latest and the least well known of the composers represented on the present program. He spent most of his life in Naples, where he was especially highly regarded as a master of counterpoint and a composer of sacred music, to which he dedicated himself almost entirely. Indeed, it was largely because he

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dark passage, offering
the shepherds' lullaby.

never wrote an opera—the form that was most popular in Naples during his day and the one most likely to lead to wealth and international fame—that he is so little known today. Still he was a distinguished and much-loved teacher.

Durante's Magnificat in B flat is one of a halfdozen settings of the Canticle of the Virgin that he made during his lifetime, and one of the most splendid. The Magnificat text is Mary's response to the news from the angel Gabriel that she is to bear a child by the Holy Spirit. In the Gospel according to Luke, this Canticle occurs immediately after the

angel's message, which theoretically took place on March 25 (the traditional Feast of the Annunciation. nine months before Christmas), but the Magnificat text (and its traditional plainsong music) came to be sung at the end of Vespers, which can be sung on any day of the year. Since the event is specifically connected with the birth of Jesus, the Magnificat came to be more and more connected, in elaborate polyphonic settings, with the Christmas season.

Durante divides the text into six movements with choral, solo, and duet sections. The opening movement begins with the sopranos intoning the plainsong Magnificat formula, which then moves from voice to voice as a kind ofcantus

firmus, while the other voices sing the remaining portions of the text. The arias and choruses are filled with expressive devices to highlight the meaning of the text, and the double fugue in the third movement gives the composer a chance to display his contrapuntal skills. At the end of the final movement, the traditional Doxology (to the text "As it was in the beginning") induces Durante, like many other composers over the centuries, to recall the opening of the work, in this case by quoting once again the plainsong Magnificat formula.

Marc-Antoine Charpentier (ca.1650-1704) was one of the most important composers of the French Baroque, though never so successful in purely worldly terms as the powerful and politically astute Jean-Baptiste Lully. Born in Paris, Charpentier went to Italy for training among the most advanced musicians of his day, in particular with Giacomo Carissimi, the first great master of the oratorio which combined a sacred text with quasi-operatic music, though without staging. Charpentier himself became a master of this genre after returning to France. For a time, he had the good fortune to collaborate with the

great comic playwright Molière, when Molière was briefly estranged from Lully, but the dramatist's death and Lully's control of the operatic world in France prevented Charpentier from enjoying the fruits of his talents in that world. Instead he composed mostly for the church, both in liturgical and dramatic forms.

Without question, Charpentier's most unusual mass setting-and also his most popular and lovable—is the "Midnight Mass for Christmas," a work that avoids all the pomp and ceremony of the French Baroque at its height and concentrates instead on musical ideas derived

from popular French carols of the day. Each section of the Mass is based on a different Christmas carol. and, as if to make the point more clearly, the organist is instructed to repeat the appropriate carol tune after each of the Kyries. In this genial, warm-spirited work, Charpentier combines high liturgy with contrapuntal technique, folk art, and lyric grace. Small wonder that this Mass has become in recent years his best-loved composition.

-Steven Ledbetter

Steven Ledbetter is musicologist and program annotator for the Boston Symphony Orchestra.

"Midnight Mass for Christmas" avoids all the pomp and ceremony of the French Baroque at its height, and concentrates instead on musical ideas derived from popular French carols of the day.

Charpentier's

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MASS

Kyrie eleison. Christe eleison. Kyrie eleison.

Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis. Laudamus te, benedicimus te, adoramus te, glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, rex coelestis, Deus pater omnipotens. Domine fili unigenite Jesu Christe. Domine Deus, agnus Dei, filius patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dextram patris, miserere nobis. Quoniam tu solus sanctus, tu solus Dominus, tu solus altissimus, Jesu Christe.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, we worship thee, we glorify thee. We give thanks to thee for thy great glory. O Lord God, heavenly king, God the father almighty. O Lord, the only begotten Son, Jesus Christ. Lord God, lamb of God, son of the father. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of the Father, have mercy upon us. For thou alone art holy, thou alone art the Lord, thou alone, Christ, art most high. With the Holy Ghost in the glory of God the father, Amen.

Credo in unum Deum, patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, filium Dei unigenitum et ex patre natum ante omnia secula. Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum, non factum consubstantialem patri, per quem omnia facta sunt, Qui propter nos homines et propter nostram salutem descendit de coelis.

Et incarnatus est de Spiritu Sancto ex Maria virgine, et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum scripturas, et ascendit in coelum, sedet ad dexteram patris, et iterum venturus est cum gloria judicare vivos et mortuos, cuius regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem, qui ex patre filioque procedit. Qui cum patre et filio simul adoratur et conglorificatur, qui locutus est per Prophetas. Et unam sanctam catholicam et apostolicam ecclesiam.

Confiteor unum baptisma in remissionem peccatorum et expecto resurrectionem mortuorum et vitam venturi saeculi. Amen.

I believe in one God, the father Almighty, maker of heaven and earth and of all things visible and invisible.

And in one Lord, Jesus Christ, the only begotten son of God, begotten of his father before all worlds. God of God, light of light, very God of very God, begotten, not made, being of one substance with the father, by whom all things were made, who for us men and for our salvation came down from heaven.

And was incarnate by the Holy Ghost of the Virgin Mary, and was made man. And was crucified also for us under Pontius Pilate, suffered and was buried. And the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father, and he shall come again with glory to judge both the living and the dead, whose kingdom shall have no end. I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the father and the son, who with the father and the son together is worshiped and glorified, who spake by the Prophets.

I believe in one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins, and I look for the resurrection of the dead and the life of the world to come. Amen.

Sanctus, sanctus, sanctus, Dominus Deus Sabaoth. Pleni sunt coeli et terra gloria tua. Osanna in excelsis.

Holy, holy, Lord God of hosts, heaven and earth are full of Thy glory. Hosanna in the highest.

Benedictus qui venit in nomine Domini. Osanna in excelsis.

Blessed is he who cometh in the name of the Lord. Hosanna in the highest.

[Agnus Dei qui tollis peccata mundi miserere nobis.] Agnus Dei qui tollis peccata mundi miserere nobis. [Agnus Dei qui tollis peccata mundi dona nobis pacem.] [Lamb of God that takest away the sin of the world, have mercy upon us.] Lamb of God that takest away the sin of the world, have mercy upon us. [Lamb of God that takest away the sin of the world grant us peace.]

MAGNIFICAT

Magnificat anima mea Dominum. Et exsultavit spiritus meus in Deo salutari meo. Quia respexit humilatem ancillae suae; ecce enim ex hoc beatam me dicent omnes generationes. Quia fecit mihi magna qui potens est, et sanctum nomen eius. My Soul doth magnify the Lord.
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed
For He that is mighty hath magnified me and holy is His name.

Et misericordia a progenie in progenies timentibus eum.

Fecit potentiam in Bracchio suo, dispersit superbos mente cordis sui.

And His mercy is on them that fear Him throughout all generations.

He hath shewed strength with his arm; He hath scattered the proud in the imagination of their hearts.

Deposuit potentes de sede et exaltavit humiles. Esurientes implevit bonis et divites dimisit inanes.

He hath put down the mighty from their seats, and hath exalted the humble and meek. He hath filled the hungry with good things; and the rich He hath sent empty away.

Suscepit Israel puerum suum recordatus misericordiae suae.

He remembering His mercy hath holpen his servant Israel.

Sicut locutus est ad Patres nostros, Abraham et semini eius in saecula.

As He promised to our forefathers, Abraham and His seed forever.

Gloria Patri, et Filio et Spiritui Sancto! Sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.

Glory be to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now and ever shall be, world without end. Amen. Join H&H, under the direction of Daniel Stepner, for our next concert at Symphony Hall.

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Lorraine Hunt, soprano

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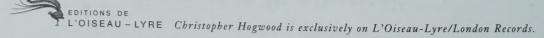
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